

© 1434/2013 ISLAMIC REMINDERS PUBLICATIONS

**All Rights Reserved.**

No part of this book may be reprinted or reproduced or utilized in any form or by electronic, mechanical, or any other means now known, including photocopying and recording, without written permission from Islamic Reminders Publications

## **Questions and Answers on Fasting Ramadan**

SHA'BAAN 1434/June 2013

**Published By:**

ISLAMIC REMINDERS PUBLICATIONS

**Cover Design and Internal typography Design:**

STRICTLYSUNNAHDESIGNS.COM

**Edit & Typeset by:**

ISLAMIC REMINDERS PUBLICATIONS

**Translator:**

MUSTAFA GEORGE DEBERRY

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

—Qur'an 2:185

# بسم الله الرحمن الرحيم

## Translator's Introduction

All praise be to Allah, the One Who has sent Prophets and Messengers along with divine books, to guide mankind from darkness to light by His permission and mercy. Allah The Most Gracious and Wise stated:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

{This is a book which We have revealed to you in order that you take the people from darkness to light, by the permission of your Lord, to the path of the Exalted in Might, the Praiseworthy.} Surah Ibraheem:1

From the endless bounties of Allah is the fact that He decreed that after the passing away of all Prophets and Messengers, there would still remain individuals who carry the message of Islam to all of mankind. These individuals would clarify the authentic religion to the masses and call them to that which is pleasing to Allah in this life and the next. These are the scholars; those whom Allah said concerning their high and extraordinary status:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

{Allah raises those who believe from amongst you, and those who have been given knowledge in levels.} Surah al Mujadalah:11

He The Most High also stated:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

{Ask the people of knowledge if you do not know.} Surah al Nahl:43 and Surah al Anbiyah:7

From the present day scholars whom Allah has undeniably blessed by al-

lowing him to gain extensive knowledge of Islam, and pass it in its purist form to the masses of Muslims in the East and the West, is our beloved scholar Sheikh Muqbil bin Hadee al Wadi'ee (رحمه الله) who lived from 1356h/1937 and died in 1422h/2001. The scholars of Ahlu Sunnah of our time are in agreement that Sheikh Muqbil was one of the revivers of the Sunnah in the 20<sup>th</sup> and the 21<sup>st</sup> century. He learned the pure Sunnah of our beloved Prophet Muhammad (صلى الله عليه وسلم) while residing in Saudi Arabia, and upon returning to Yemen, he established a renowned school for the study of Qur'an, Arabic, Aqeedah, Tafseer, and Hadith. Students from around the world flocked to his Islamic educational camp for the purpose of learning their religion and becoming proficient in the various sciences of Islamic education. These students then returned to their lands and began to teach the people the religion of Islam as it was implemented by the Salaf al Saleh (Pious Predecessors), and thus, you find masajid and Islamic institutions which are still carrying the message of Sheikh Muqbil after his death (the call to the strict adherence to the authentic Sunnah and abandonment of all innovations in the religion). We sincerely hope that Sheikh Muqbil receives the tremendous reward which was mentioned by our beloved Prophet (صلى الله عليه وسلم) when he said:

إذا مات ابنُ آدمَ انقطع عمله إلا من ثلاثٍ : صدقةٍ جاريةٍ ، وعلمٍ ينتفعُ به ، وولدٍ صالحٍ يدعو له

"If the son of Adam dies, his actions cease except 3: a continuous charity, knowledge which people benefit from, and a righteous child to supplicate for him." Sahih Muslim

Being that a rich amount of information is already available on the internet about the Sheikh's life, we will not present his biography, but rather we advise the reader to refer to the below links for more information concerning him:

<http://www.salafipublications.com/sps/downloads/pdf/SRH090003.pdf>

<http://www.youtube.com/watch?v=1972njinHY>

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=32&Topic=11935>

## Purpose of Translation

The reasons for translating this work include:

- The fact that Ramadan is a blessed month in which Muslims far and wide are in need of any and every form of encouragement that will allow them to seek nearness to their Lord by correctly fasting and standing in this month. The Prophet (صلى الله عليه وسلم) said:

من صام رمضان إيماناً واحتساباً غُفِرَ له ما تقدَّم من ذنبه

“Whoever fasts Ramadan with faith and seeking a reward, his previous sins will be forgiven.” Sahih al Bukhari and Sahih Muslim

- From the rights of a Sheikh upon his students is that they service his knowledge by spreading it amongst the people. Although I met Sheikh Muqbil twice, I don't necessarily consider myself a student of his, but I do enjoy reading and teaching from his works and thus, I chose to translate this small compilation.
- The intense need for authentic rulings considering the month of Ramadan, and the desire to have these rulings supported with solid proofs and evidences from the Qur'an and the authentic Sunnah. While reading these rulings, the reader will notice the firmness of the knowledge of Sheikh Muqbil and his consistent reference to the Qur'an and the Sunnah in his responses.

**Note:** The origin of this work was compiled and placed on [www.sahab.net](http://www.sahab.net) in Arabic form. These rulings were taken from the various works of the Sheikh such as: Ijabati al Saeel, Tuhfatul Majeeb, Al Rihlatul Akheera, etc. which I myself verified to be correct, and in 2006 I also contacted a senior student of the Sheikh (Sheikh 'Abdul Rahman al 'Adani) who also verified the authenticity of some of the compiled rulings.

We ask Allah to engulf Sheikh Muqbil with His endless mercy and to grant him, his family, and sincere students the best of this life and the next. We likewise ask Allah to correct the recent affairs of the knowledge camp of the Sheikh.

Mustafa George DeBerry  
Riyadh, Kingdom of Saudi Arabia

(This work was originally translated in 2006 while residing in the U.A.E)

## Questions and Answers on Fasting Ramadan

**Question 1:** Is it obligatory for a person to make his intention to fast (at the beginning of each day) of the month of Ramadan, or is it sufficient to have one intention for the full month, and when should one make his intention to fast?

**Answer:** The Prophet (صلى الله عليه وسلم) said:

إنما الأعمال بالنية و إنما لكل امرئ ما نوى

“Verily all actions are by their intentions, and everyone will have what he intends.” Sahih al Bukhari and Sahih Muslim

This is a proof of the obligation of having an intention in every action. Thus, what is apparent is that a person must intend to fast every individual day. This does not mean that one says: I have intended to fast on such and such day in Ramadan, but rather, what is meant is that he holds the intention (inwardly). Consequently, a person waking up for suhoor (food eaten before the entering of Fajr), this is considered an intention to fast, and one abstaining from food and drink, is also considered an intention to fast. As for the hadeeth:

من لم يبيت الصوم فلا صوم له

“Whoever sleeps without intending to fast, there is no fast for him”  
Ibn Hibban

This is a weak hadeeth. It is from the category of muttarib (a category of a weak hadeeth), even if some scholars consider it to be hasan (acceptable), what is correct is that it is a muttarib narration.

**Question 2:** Are there any specific words for intending to fast, and is it permissible to make the intention audibly? Also, are there any specific supplications to be said when breaking ones fast, (if so)



“When one of you cleans his nose (during wudoo), he should allow the water to reach high into his nose, except if he is fasting” Sunan Abi Dawud

This is mentioned because if one is fasting, it is feared that water will enter into his stomach (thus, breaking his fast).

**Question 14:** (What is the ruling on using) perfumes or any kind of fragrances for example: incense, ‘uod (a form of wood that is burnt or placed in liquid form, used as a fragrance), and new spray fragrances?

**Answer:** As for fragrances and incenses, there is no problem in their usage insha Allah. But one should abstain from the usage of fragrances that contain alcohol, in the month of Ramadan and outside of Ramadan, especially colognes. Verily it has been proved that these fragrances contain alcohol (thus, making them impermissible to use).

**Question 15:** (What is the ruling on using) medicine in the form of drops, whether they are for the eyes, ears or nose?

**Answer:** In order to free oneself from the difference of opinion in this affair, I say that one should break his fast; this has been made permissible for him. Allah said:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

{So whoever from amongst you is ill or on a journey, then upon him is to fast other days.} Surah Al Baqarah:184

Consequently, if an individual is sick and needs medicine, I advise him to break his fast and make it up (after the month of Ramadan); this is if a doctor prescribes for him medication during the daytime of Ramadan. But if one does not break his fast, then verily the only thing that will invalidate it is the entering of the medicine into his

throat. Normally, whatever a person is putting on his eyes (kohl), they will find the taste of this in their throat, and therefore I advise him to abstain from this.

**Question 16:** (What is the ruling on using) medical injections (during the daytime in the month of Ramadan)?

**Answer:** From the people of knowledge are those who hold the opinion that if the injection is for feeding and nourishing, then one must not use it (during the daytime), but if it is not used for this purpose, then one can use it. We have already mentioned our advice for the ill individual to break his fast so that there is no doubt pertaining to his fast and thereafter he makes it up.

**Question 17:** (What is the ruling on) the extraction of a tooth (during the daytime in Ramadan), if this causes the swallowing of blood?

**Answer:** If (the person) is swallowing his own blood, then this does not invalidate one's fast. It is recommended however, that one delays (the tooth extraction) until the time of Iftar (sunset and breaking of one's fast). This is because, it is feared that one will be harmed due to the removal of the tooth while he is fasting. Thus, delaying this action until night is preferred.

**Question 18:** (What is the ruling on) fainting/unconsciousness, and vomiting (during the daytime in Ramadan)?

**Answer:** As for fainting, this is not considered from that which invalidates the fast, and similar to this ruling is vomiting. As for the hadeeth:

مَنْ ذَرَعَهُ الْقَيْءُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ ، وَ مَنْ اسْتَقَاءَ فَلْيَقْضِ

“Whoever vomits (unintentionally), then he does not have to make